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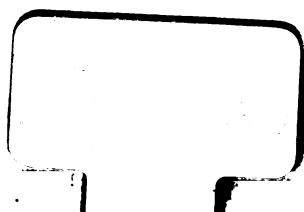
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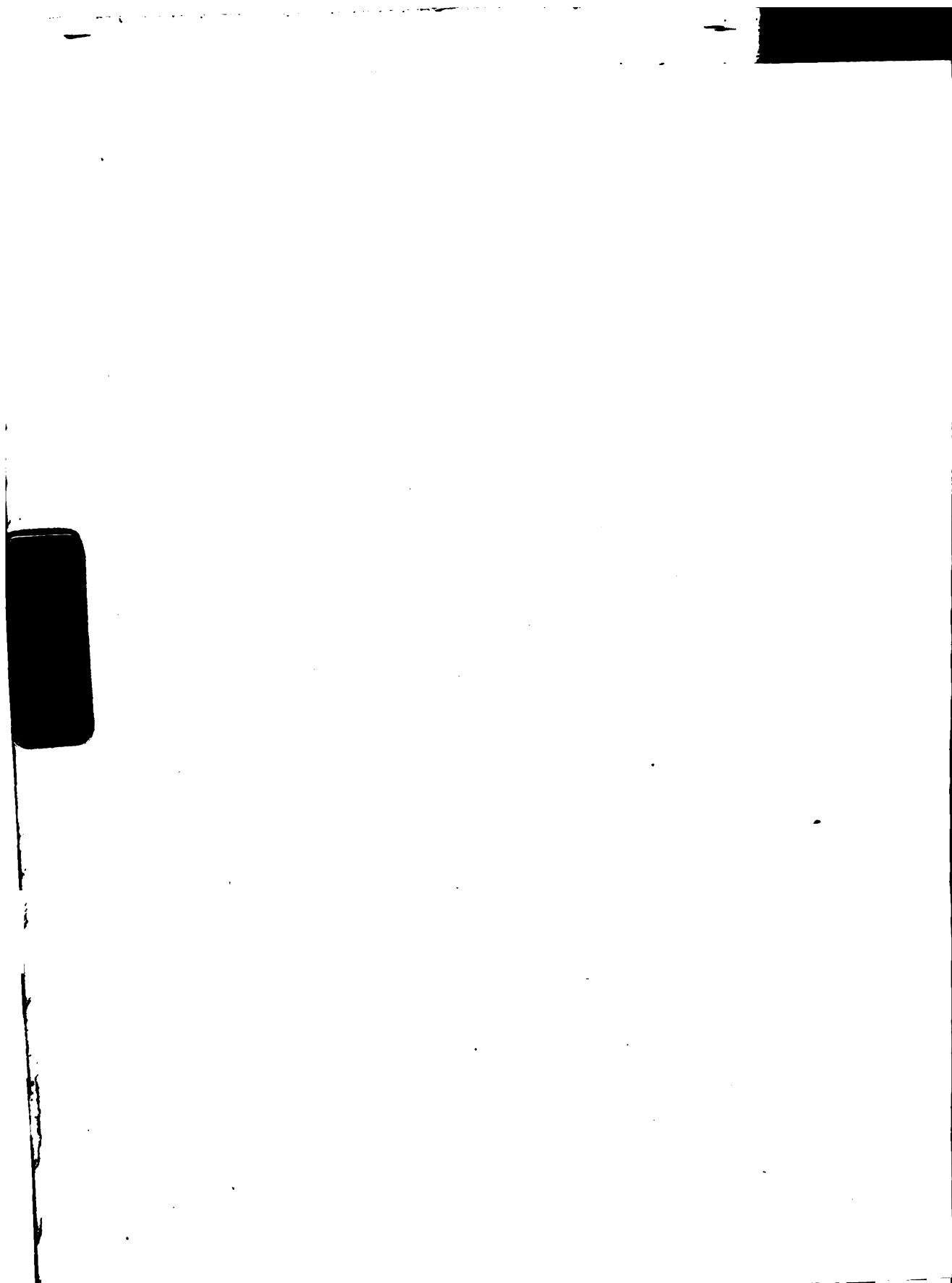
100 d. 160

A discourse on the duties which Britons owe to themselves, their king
and their country

1804







1817
Bromley 1/16/60

A
DISCOURSE

ON THE DUTIES

WHICH BRITONS OWE,

ESPECIALLY IN THE PRESENT EVENTFUL CRISIS,

TO

THEMSELVES,

THEIR KING AND THEIR COUNTRY:

PARTICULARLY ADDRESSED

TO THE

CASTOR, ALESWORTH, UPTON & SUTTON

Local Company

OF

VOLUNTEER INFANTRY,

On their first appearance at Castor Church in *Military Uniform*
on Sunday 15th January, 1804.

By the Rev. C. HODGSON, L.L.B.

One of His Majesty's Justices of the Peace for the Liberty of
Peterborough, in the County of Northampton.

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1804.

PRICE ONE SHILLING.

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Ms. Dr. Chapman



N. B. Should any pecuniary advantage be derived from the sale of the following Discourse, it will be applied to the use of the Gaster Infantry.

TO

GEORGE HART, Esq. Major-Commandant ;

WILLIAM WRIGHT, Gent, Lieutenant ;

JOHN PRIDMORE, Gent, Ensign :

and to the other

OFFICERS AND PRIVATES

of

The Castor Company in the Soke and City
of Peterborough CORPS of loyal Volunteer In-
fantry ; the following Discourse is respectfully
inscribed by their

most obedient

Humble Servant

C. HODGSON.

Castor, Jan. 16, 1804.



SERMON.

NEHEMIAH iv. 20.

IN WHAT PLACE YE HEAR THE SOUND OF THE TRUMPET,* RESORT YE THITHER UNTO US: OUR GOD SHALL FIGHT FOR US.

THE sacred history of the old Testament is replete with instructive and animating examples of true Patriotism, Courage, and Piety in times of imminent public danger or public Calamity. The

* The Reader, if he please, may amuse his Imagination by supposing the text to be a patriotic admonition from the Cavalry to the Infantry. That Idea will perhaps generate a train of Thought calculated to impress on his mind the immense Importance of National Union—Union of heart, sentiment, and Power. It will enable him clearly to see that such a union, is now a union of Virtue against vice; of Right against wrong; of legitimate British Courage against lawless French Temerity.

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greatest Heroes, whose valiant actions are there recorded, appear to have been also the most religious men : their Fortitude and Piety were inseparable companions. They knew that the greatest human effort without divine concurrence in every military or other important enterprize, could never ensure success. These Worthies were persuaded that in the Lord Jehovah alone is everlasting strength ; and this confidence taught them to seek a close Alliance with Heaven by their Virtues and their Prayers. One of their prominent VIRTUES was the love of their Country ; the excellence of their PRAYERS consisted in the devotion of the heart, such alone as the Deity will vouchsafe to accept. "O LORD God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him and observe his commandments : let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy Servant, which I pray before thee now, day and night, for the children of Israel

Israel thy Servants." Thus did the devout Nehemiah pray not for himself but for his greatly afflicted Countryman at Jerusalem, at a time when he was a distant captive from them in Babylon. When the Judgments of God fall upon a Nation for its incorrigible Iniquity, there is then no visible distinction made, perhaps, between the righteous and the wicked.* They both are slain, or led captive together by the Enemy : the latter had been the case with Nehemiah and many of his wicked Countryman. But after they had been led into exile, God then interposed in behalf of his faithful Servants, by rendering their captivity more easy to be borne, and even raising them to honourable stations in the court of the prince by whom they had been conquered : Nehemiah was thus honourably distinguished, for he had been made Cupbearer to Artaxerxes the King. Let this and similar facts serve as a caution, then, to the presumptuous Cavillers against Divine Justice

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* Ezekiel xxi. 3.

when administered even in *this* world. Those who in Scripture are termed the righteous, are nevertheless not there supposed to be perfect; for the same scripture declares that there is none that doeth good and sinneth not, no not one. If therefore the righteous suffer in a general national calamity, *their* sufferings are still perfectly consistent with the justice of God's dealings towards men in their public social union here upon Earth. Whatever may remain to be adjusted in respect of Individuals,* will be all set right at the great and awful day of final retribution, when every man shall then receive according to his works done in the body, whether they be good or bad. Nehemi-

* "When we see the punishment of Guilt accumulated on the head of him (Louis the Sixteenth) who has not participated in it, and vice triumphant in the security that should seem the lot of Innocence, we can only adduce new motives to fortify ourselves in this great truth of our Religion—that the chastisement of the one, and reward of the other, must be looked for beyond the inflictions or enjoyments of our present existence." See Letters published by *John Gifford, Esq.* v. i. p. 134.

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ah's fervent Prayers to Heaven for the welfare of his COUNTRY were answered according to his most ardent desire: for the King appointed and sent him, with the most honourable credentials, to be the Governor of the province of Judea; to superintend the affairs, to strengthen the weakness, and establish the security of his own people against the hostile attempts of their malicious and revengeful neighbours. When he had arrived at Jerusalem, "it grieved the Enemy exceedingly that there was come a man to seek the welfare of the children of Israel." The first thing which this illustrious Governor did after his arrival, was privately in the night time to view the walls of Jerusalem and its fortifications, and then to stimulate the people to rebuild and render them complete for defensive operations. When the enemy saw the works going on with spirit and rapidity (for the cheering presence of Nehemiah had strengthened the people's hands for this good work) they laughed the Jews to scorn, and despised them

them. Sanballat, the first consul of Samaria, was very wroth, and took great indignation. "What, said he to his Army impatient of plunder, do these feeble Jews ? Will they fortify themselves ? Will they sacrifice ? will they make an end in a day ? Nehemiah returned this malignant scoff with a pious ejaculation to heaven ; and then addressing himself to the Nobles, and to the rulers, and to the rest of the people, he exhorted and encouraged them NOT TO BE AFRAID. "Remember the Lord, which is great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your Houses. The work we have to do is great and large, and we are separated one from another. In what place therefore ye hear the sound of the trumpet, resort ye thither unto us : our God shall fight for us."

Having thus opened to you the primary occasion on which the words of the text were then spoken, I shall now proceed

ceed first to take a summary view of the Evils with which this nation is at present threatened by its implacable Enemy ; and secondly, to exhibit the Duties, arising out of that danger, which we owe to ourselves, to our King and our Country.

First. The public general Evil which the ambitious Mind of the Consul of France vehemently urges him if possible to bring upon us, is THE INVASION AND SUBJUGATION OF OUR COUNTRY. The particular calamities with which we should be afflicted in case of his successful enterprise, are innumerable. "What the French would do here, after having once established a permanent footing, we may learn from what they have done in all those countries where the remissness of the government, together with the cowardice of the people, have given them the predominance. There is no country, into which they have been able to enter, where their footsteps have not been marked with blood; where they have spared either
high

high or low, rich or poor, sex or age. Towards whatever City, Town, Village, or even solitary Cottage these Barbarians approached, Terror was in their front, desolation and Misery in the rear. They every where promise protection to the poorer sort, and they every where strip the poorest of every thing they possess; they plunder their cottages, and they set them on fire when the plunder is exhausted; they torture the owners to discover their wealth, and they put them to death when they have none to discover; they violate females of all ages; they insult the hoary head of venerable Age, and trample on all the decencies of Life." These, and many other cruelties lately enumerated in detail to the public at large in a variety of forms, are the infernal and only means by which Bonaparte, in his wicked Imagination, purposes to appease his otherwise implacable animosity against the British Nation, for nobly daring, in single combat, to oppose his frantic and unjust Ambition. The triumphing,

triumphing, however, of the wicked we hope is short, and the joy of the Hypocrite but for a moment. Though his excellency mount up to the heavens, and his head reach unto the clouds; yet he shall perish for ever, like his own dung. They which have seen him shall say, where is he? Though wickedness be sweet in his mouth, it is the Gall of Asps WITHIN him.* Having thus taken a summary view of the evils which the malice of our enemy hath devised against us; I proceed

Secondly, to point out the Duties which, under present circumstances, we owe to Ourselves, to our King and our Country.

First, The duty we owe to ourselves, especially in this eventful crisis, is diligently to cultivate the virtues of Temperance, Sobriety, and Fortitude. A strict regard to these is highly incumbent on those who are now preparing themselves for military enterprise. Without Fortitude, you will

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never

* Job xx. 5, 6, 7, 12, 14.

never be able to encounter the difficulties, the dangers, and discouragements which are always attendant on a state of actual warfare; and without temperance and sobriety, neither the body nor the mind can be in a fit condition either to receive instruction, or to practice and improve in the military Arts of self-defence. Take heed, therefore, to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness. Such a disordered state of Body and Mind is degrading to the human Faculties and Powers at any time; but when so ill an example is exhibited on a *public Parade*, it then becomes odious and contemptible in the extreme. By such misconduct the common Soldier becomes subject to corporal punishment; but it is presumed that the loyal Volunteer will be sufficiently chastised by his own upbraidings in the succeeding moment of sober reflection. Drunkenness disqualifies men at all times for the duties of their station, both by the temporary disorder of their faculties, and
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at length by a constant incapacity and stupefaction.

Cleanliness of person, and a due regard to the careful preservation of his Dress, Accoutrements, and Arms, in a state always fit and ready for official Inspection by any General or other officer; these also are duties which may be classed among those which every military character owes to himself. The sight of a *slovenly* Soldier is not to be endured in Ranks where all but himself are neat and clean and debonair.

Second. The duty which we owe to our Sovereign Lord the KING, whom God preserve, is that of Allegiance to his sacred person and subjection to his lawful Authority. The religious as well as civil obligation requires this of every British subject who calls himself a christian. In his New-testament he is enjoined to submit himself "to every ordinance of man for the Lord's sake: whether it be to the

KING as supreme; or unto Governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men" who are given to change. The plain quiet good christian, therefore, knows it from hence to be his duty to fear the Lord and the King; without perplexing himself with intricate disquisitions about the nature and extent of civil Obedience. He is very thankful for the many blessings he securely enjoys by living under the *tried* and happy constitution of his Country, and leaves the Grumblers to be tormented by their own vain Imaginations. If such men, however, would make a sober comparison of the Constitution under which they now live, not with models of speculative perfection, but with the actual chance of obtaining a *better*; they would thereby soon learn to be at Peace, and to mind their own Business. Allegiance is due from us all to the present

present reigning Monarch who sits upon the Throne of this Realm. But you, my brethren, to whom this discourse is particularly addressed, have confirmed your implied obligation to that duty by a solemn Oath legally administered. You have solemnly sworn before me "to be
" faithful and bear true Allegiance to His
" Majesty King George the Third, and
" that you will faithfully serve His Ma-
" jesty, his Heirs and Successors, in Great
" Britain for the Defence of the same,
" against all his enemies and opposers
" whatsoever. So help you God." Thus have you *religiously* pledged yourselves faithfully to serve your rightful Sovereign, and I am persuaded there is not one among you whose heart does not glow with loyalty and affection both to the Person and Government of so illustrious and virtuous a Prince.

By Allegiance is meant the tie which binds the subject to the KING, in return for that protection which the King affords
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the subject. The thing itself, or substantial part of it, is founded in Reason and the nature of Government ; the name and the form are derived to us from our Gothic Ancestors. But beside the express engagement, the law also holds that there is an *implied*, original, and virtual Allegiance, owing from every subject to his sovereign, even before any express promise ; and although the subject never swore any faith or allegiance in form. For as the King, by the very descent of the crown, is fully invested with all the Rights and bound to all the duties of sovereignty, *before* his Coronation ; so the subject is bound to his Prince *before* the superinduction of those outward bonds of oath, homage, and fealty ; which were only instituted to remind the subject of this his previous duty, and for the better securing its performance. The sanction of an oath, it is true, in case of violation of duty, makes the Guilt still more accumulated, by superadding Perjury to Treason, but it does not increase the civil obligation

obligation to loyalty ; it only strengthens the social tie by uniting it with that of Religion. *

Third. The general duty which we all owe to our COUNTRY, is under the Divine Providence vigorously to apply, when the moment for exertion arrives, our united and skilful efforts to defend and secure to ourselves and our posterity, every thing dear and valuable to us both as men and Britons—our Constitution, Religion, and Laws : when we lose these, our Independence, Liberty, and Property will of course be lost along with them. The cruel enemy might perhaps in mock mercy spare our Lives ; but it would only be for the sake of afterwards diverting himself with the sight of our extreme wretchedness. Such a dreadful spectacle of national downfall would please the little unfeeling corsican Tyrant more than all the activity and merriment of Sadler's Wells. Your loyal hearts, my brethren,
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* Blackstone's Com. Vol. I. b. i. c. 10.

swell with Indignation at the thought that such a man as *this* should ever become your MASTER. The foregoing general duty includes a great variety of particulars all of which there would not now be time to enumerate. I shall therefore at present only remind you of some of them.

You who have now assumed a military character and appearance, have loyally pledged yourselves, under your own Signature on Parchment, "that in all cases of actual Invasion, or on the appearance of the enemy in force upon the coast, you will march to any part of Great Britain for the defence thereof, or for the suppression of any rebellion or Insurrection arising during an Invasion, as soon as summoned for that purpose by the Lieutenant, or Deputy Lieutenants as shall act for him during his absence, or as soon as notice shall be given to you by any general signal of alarm, which shall have been previously agreed upon as notice to the Country, of actual Invasion, or appearance

pearance of the enemy in force upon the coast; and that from the time of your being so called upon, until the defeat and expulsion of the enemy from the Realm, and suppression of any such Rebellion or Insurrection, you will be subject to all the provisions contained in any Act of Parliament which shall be then in force for punishing Mutiny and Desertion, and for the better payment of the Army and their Quarters; and that the Articles of war made in pursuance thereof, and all the provisions contained in every such act and Articles of war, shall extend to you; except that so long as your services shall be continued by his Majesty you do not consent to be placed in any Regiment, Battalion or Corps of Regulars, Militia or Fencibles." This is the primary condition on which you have enrolled yourselves under the Banners of your good King, *

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and

* Your good King has not only graciously accepted your offer of military service to fight for HIM, but he has also in return publicly announced his brave determination of fighting for himself and *you too*. The following

and for the due performance of which, when legally called out, your Country will then look up to you with Gratitude, confidence, and satisfaction.

But, my loyal Neighbours, when you are gone forth with a good conscience and trust in God to meet the Enemy, are we at home to sit still? By no means. We also shall then have our own respective

lowing are his own most gracious words, to the genuineness and authenticity of which, both his NOBLE LORDS and faithful Commons in Parliament assembled are eye and ear Witnesses :

“ My Lords, and Gentlemen,

In the prosecution of the contest in which we are engaged, it shall be, as it has ever been, my first object to execute as becomes me, the great trust committed to my charge. Embarked with my brave and loyal people in one common cause, it is MY FIXED DETERMINATION, if the occasion should arise, to SHARE their exertions and their dangers in the defence of our Constitution, our Religion, our Laws, and Independence.” Whose heart can be *cold*, when his KING's is so *warm* in so glorious a cause?

See the KING's Speech, 22d November, 1803.

duties

duties to our country faithfully to discharge. The Magistrates, the Constables, and TRUST-WORTHY Housekeepers—the Inspectors, Superintendents and their Agents, must at the same time be all on the alert. To be idle or cowardly at home when our brethren are gone to fight courageously for us and themselves on the coast, would be an indelible reproach to those who are left behind. No selfish regard to our own mere personal safety or ease will, at such a time, be suffered to take possession of our hearts. Our minds will then expand as far as the utmost verge of the circumference which surrounds and includes the Protection and Accommodation of every helpless Individual within the district of our respective jurisdictions, in case of the enemy's approach. OUR duty therefore under these circumstance will in general be to take the charge of and to secure removed Property of every description; to preserve the public peace at home; and to convey the helpless and infirm to places of temporary

porary residence, where they may remain secure till the enemy is repulsed and public tranquility restored. This will be the duty of those who shall then be left at home.

Lastly. To the due performance of all the foregoing civil obligations, there is the regular discharge of one other duty still wanting, to make the christian soldier and citizen complete—I mean public and private PIETY TOWARDS GOD. If God be the author of every good and perfect Gift (and what else then good are Life, Liberty, and Property) to whom but to the great DIVINE GIVER should we devoutly look up both for their enjoyment and CONTINUANCE? Whether we choose to regard his Intimation or *not*,* God has nevertheless

* Ridicule of the sacred writings is more dangerous than burning them, and a Sneer at the miracles of the Gospel more mischievous than disfiguring the Statues of the Evangelists.

Witness

Shaftsbury
Bolingbroke
Voltaire
Gibbon, and the
FRENCH REVOLUTION!!!
Britains

nevertheless given us to understand that
 " He ruleth in the Kingdom of MEN, and

GIVETH

Britons beware. Do not suffer yourselves to be either ridiculed or sneered out of your most substantial comfort and best hope : the comfort of living and dying in Peace with God, and the hope of a blessed Resurrection from the dead through Jesus Christ our L rd. Remember, Reader, and contemplate the boasted speculative benefit but *practical misery* which Atheism and Infidelity have brought upon France—and take warning ! Or if after all you choose to despise such awful warning consider that the time may consequently come when you shall be obliged to open your bosom and prepare your heart to be tapped for its blood by the Jacobinical Assassin : this kind of Savage, delights, above all things, in drawing off the human heart's blood and carrying it away by Buckets full : such bloody Portage constituted one of his beloved employments in the streets of Paris during the late dreadful Revolution. Every true Jacobin is an Atheist. That there is no God, is his creed ; and a delusion that the Guilt of his crimes will, at the hour of death, snugly take shelter under an eternal Sleep is his only consolation. Alas ! unhappy man, thou art miserably deceived ! May God in his infinite mercy undeceive thee, before the day of Grace close upon thy soul in a state of hardened impenitence ! To day, if thou wilt hear his voice, harden not thine heart. Now is the accepted time, now is the day of Salvation. When the wicked man turneth away from his wicked-

ness

DEPUTY IT TO WHOMSOEVER HE WILL."

This assurance ought therefore to teach us that our greatest wisdom certainly lies in diligently cultivating by **PIETY** and **VIRTUE** an Interest in the Divine favor and protection. If we so do, in spirit and in Truth, we shall then have nothing to fear: for when the Drums beat and the Trumpet sounds "**TO ARMS**"—our God whom we honour and obey shall fight

ours that he hath committed, and doeth that which is lawful and right, he shall save his soul alive.

So much were the french people, at an early period of their Revolution, familiarized with an unnatural depravity of manners, that a female Jacobin, the Wife of a Colonel of a battalion walked the Streets of Abbeville in a red cap, with pistols at her girdle boasting of the numbers she had destroyed at the massacres in August and September. Such are the glorious and beneficial moral effects of modern Philosophy—of the modern religion of Reason! Reader, what thinkest thou? Will it be an exaltation or a degradation of thy Nature, to become a devout worshiper, of this upstart Goddess? Compare that vile adoration with the pure Religion of the Gospel, and quickly determine on the side of christian virtue, Life, and Immortality: here fix thy hopes and thou shalt never be disappointed.

FOR

(23)

FOR US. "Them that honor me, saith the
LORD, I will honor, and they that despise
me shall be lightly esteemed." I. Sam.
c. ii. v. 30.

FINIS.

Peterborough; Printed by C. Jacob.







